

[REDACTED]
Must Remain in
Transcription Room

M 1924

Tuesday September 15, 1970

Barn Group I

MR. NYLAND: I have to judge you a little bit by shape. But
for one thing I cannot ^{see?} say really the expression on your face,
and many times I--I am a little dependent on it because what
is necessary for me in regard to you ~~on~~ in regard to a group.
I'm filled with data; I'm also filled with questions of my own.
I think there always will be a balance between what one knows
and what one doesn't know. I think it is a balance which of
course shifts and that one knows certain things then one doesn't
have to have any questions about that. But if one has questions,
and you would like to know, it is strange that that what you
already know will not help you much. I don't think we have the
capacity of attaching to our knowledge enough associations to
project, in the future, possible solutions to new questions. We
are limited simply in the fact that we have a mind with knowledge,
and with associations which all the time refer backwards to one's
memory, all the time of that what we have already lived through.
To be able to know what will happen in the future, the knowledge

that I have at the present time doesn't help me. There must be special reasons how sometimes such knowledge can be combined so that then if I know such reasons, or such methods,, or such facility or perhaps even an extra-sensory perception, that then the combination of certain facts as knowledge may produce for me a concept and the concept may have life enough to be projected into the future.

If I'm inventive in ordinary life I go through that kind of a process. I connect all the different things I know in a very special kind of a way, hoping then that there will be a new concept which I can call an invention. If I want to create, I must have something that has not as yet been in existence, which I will create into existence. The thought about 'I', if I have an 'I', I want this 'I' to create also. ~~But~~ ^{that} even if I create it, it has to have a substance which is not known to me and for which I have very little associative values and also practically no extrapolation. I cannot project an 'I'; I can conceive of it and I can create an entity which I think could function maybe like an 'I' would function, but again I am on very--very thin ice. I really don't dare to walk on it; I'm not--I'm not really quite sure. About associations in my ordinary mind, I can be sure. When it is a memory and I remember, I can be quite convincing in saying it is that because I make the calculation within myself, it was that. And by association from my memory, I now say, it is that. But what will be, I do not know.

When Gurdjieff writes as a motto for the third series, "Life is only real when I am"; or sometimes ~~it~~ ^{was} translated as "only then when I am." One still does not know exactly what he means. What is this 'I', and if it were an 'I', why didn't he say 'only when I exist' ~~3~~ Why does he constantly

want to emphasize the 'amness' of a person, even in connection with an 'I'? Simply because life will become real for a man on Earth when he is. Life will become real for a man not on Earth when he isn't. And these are the two possibilities that a man when he looks into the future and thinks for himself, what will it be - an association with the things that I don't know, or an association which is new to me in using that what I have already gathered and combine them in a certain way so that they could create an 'amness'.

The process for Work is quite opposite from the process of ^{ordinary} associations and memory because in ~~that~~ unconsciously I try to put together as many different facts and make them fit and relate to each other. When I Work, I go just the opposite direction; I try to ^{divest} divest myself of all kind of associations and forms. I don't want anything concrete, as it were; I will make allowances for abstractness because abstract things for me, although existing, do not have that much of a form. And when I start to think about 'I', I start in an abstract way, hoping later to make it concrete so that then for me on Earth, it could become useful. But when I give 'I' a task to gather information about myself, I really don't want any more information than is necessary for me in order to continue with my life. And then I must come to the conclusion that my interest in gathering data with 'I' as an observer is not primarily being interested in that what is the form in which my life happens to appear. That I leave to associations. But when I want to go down to the essence of myself, I want to undo all the associations, I say the forms, everything that is manifestation of the physical body. I also want to get rid of anything concrete in my mind; I want to live in an abstract way. My mind is not so easy, that is, it doesn't want to because with the mind it is also the adjustment

in a direction of putting things into a form and then be satisfied.

My feeling fortunately is different; it is interested in abstract things. It's not interested primarily in a form; it needs a form as expression, but it borrows that form and for itself it is satisfied with abstract.

When one says a feeling, for me it is abstract. I can not define it really, than only if I want to describe it as a means of how it starts in me, but then I talk about that what is the results and claim that that is the origin and it isn't. If I claim that because of a feeling there are vibrations in my solar plexus, then I say that causes the feeling, and it is not true. My feeling causes the vibrations because that is the expression of my body. A feeling by itself, in abstract terms, without wishing to define it, comes very close to what is a concept for myself of life.

When one talks about, let's say, the good feelings or why Work is associated with a particular kind of feeling, emotion as represented by Mars as a planet. When Gurdjieff talks with Hassein about Venus, when there are different descriptions, particularly Gornahoor Harharkh on Saturn: those are planets that in the description of them we can be associating them with that what we already know, and then this ^{usur} associates them from that what we think. And then become clear about the existence of a feeling in an abstract form. And then one says 'this is my life' and for a human being on Earth it is possible for him to say that and even experience it. He cannot experience it with his mind, but with his feeling he can go a great distance away from form. When he says, 'I love you', it is a feeling, it does not have to produce immediately a state of the body. It can be there even without putting it in a word, and it is this kind of ~~a~~ state of a heightened aliveness which then becomes apparent as a feeling.

The question came up, is it useful? Not only that it represents energy, but it is exactly if it is kept pure that it gives an idea that such feelings need not be put in a form and that if we try to, either words or a form of the body, we do a little damage to the feeling itself; and if it can be kept ^{pure} pure, it will help one to Work. It's obvious that it helps one to Work when one is in ordinary life because if one is in that kind of a state, nothing ^{is} too much. You know you can walk up the mountain without getting tired, without even getting out of breath. You know that you can do anything because you have strength or you believe you have. You're in such a state when you make mountains into molehills, when there is something that you want to do, of course you do it, because you're in that state. That kind of energy, when it is not related to oneself and becomes free and then remains in an abstract form, an experience of life existing without the wish to put it into a form is very close to the real wish for a man to Work on himself, because all that has to be done is to change the direction. The feeling for oneself as love or affection or that what one calls simply ^a being affected by conditions of life in which one feels for certain forms of suffering or conditions in which people are or even concern that one is really suffering because someone else is a little bit too dumb and cannot understand without criticism because that would be giving it a form. One can feel and then automatically will do almost any kind of a thing that you're used to as habit, but the real feeling is that what exists when a person is touched in his essence, not the surface, and if possible in his essential essence quality and there is no form. It becomes less and less the more one goes within and the energy remains and the accent which first is on oneself because one experiences it but not needing any expression for oneself, it's quite easy to go over from that state into a state

in which the totality of what gives one a feeling of loving applying it to the totality of all life.

I say it's very close to become religious and I mean now religious in the real sense of the word, of a contact with something that is higher, particularly we are already on a planetary level. We are already seeing the possibilities of Karatas a little closer. We are already ^{du-} closer to the Sun and to the light that is given to us, and although we cannot express it in words of the Earth, it's to our advantage that we are on the way a little bit from Earth in the direction of what we call the Sun. And loving then is not for me, it starts to become expressed towards other creatures quite often. One does not want to have a love as self-love, one knows that because it attaches oneself to oneself and then wishes ~~an~~ expression like looking in the mirror. But when I really care, the expression is not needed and I look away from myself. I will include ~~the~~ totality of life, the deeper such a feeling becomes an emotion and then the reality of that emotional state when it is linked with that what is on a higher level produces in me a non-identification with myself.

What really takes the place of what we call 'I'? It is practically as if that what is given to be given out has become an 'I' for me. One has to learn more and more as we go along to get away from such concepts which are so strict in the beginning, and which have to be kept very strict in the beginning. But one cannot help that every once in a while something comes in between, something that you do not know and you could not define still is a feeling and it is of a high quality; and it is, of course, a heightened alertness. It is many times still identified with certain conditions, either outside or a condition of oneself, because the accent is not so easily placed on something that is outside of one and in the beginning does not belong to one. But you see one gets around that again by saying

that what I wish to combine with, I in the fusion of mysticism want to connect with it and want to become one with it.

You will not separate possession; possession is at the core, only the possession is to find the quality which can be given in being possessed by something that one wishes of the same quality. When it remains on Earth, possession stays on Earth. When possession is educated with wings, it flies away towards infinity. When one sees infinity, that is experiencing it as an existing something without that kind of a form which we always define it ^{As,} ~~as~~, then there is within oneself a realization of becoming one; and oneness is possessing that what I wish or being possessed by that what wishes me. All of mysticism is based on that Oneness; the end of objectivity is to make a one out of the Law of Three, an entity as the Sun Absolute.

The attempts one must make constantly in trying to keep in front of one's mind and in front of one's heart the idea that what I am on Earth and the way I happen to behave, the way I am affected and the way I must live sometimes, the way that I can not help ~~to~~ be in the way of certain things that make me suffer is simply that I have to understand that that is the road of the Earth and that in order to be free and to become, you might say, sufficiently self-contained, to be able to leave the Earth that then something else must happen to me. It can happen in prayer; it can happen, of course, when I wish to create an 'I', but this 'I' is me. It belongs to me; I'm not separating that in a certain way from me, only I want to understand the property. For that I say it is separate from me, but when I say it has to serve me, it's mine.

All the time I try to think about simple examples of how you can explain what is taking place in the brain and what is taking place in one's heart. I say

a brain is - I've said before - is a collection of departments, but I've seen it as a manufacturing plant in which there is a great deal of machinery, all active, working away; like sometimes you have seen a textile plant, many things just going like a racehorse. At the time, I remember with Father Coplin--Conklin--Coughlin--^{what was his name}--preaching--maybe you--that is a little bit before your time. He was in Detroit. He was the priest of one of the churches in the neighborhood of Detroit. And he not only preached, he had economics, and gave lectures every Sunday over the radio, which perhaps you are familiar--have been familiar with, had created a tremendous furor because the man was quite close to the idea of social credit, in which I then was interested, and quite definitely he knew what were the laws of credit.

And I remember visiting him and coming into a large office where there was nothing else but typewriters answering letters. But the noise was not the clicking of the typewriter; the constant noise was the moving of the bar from left to right in order to start a new centers--a new sentence. I think there must have been at least over a hundred typewriters going on at the same time.

This is what I have in mind of a mind - what takes place in the mind when it is active. And one goes around it and the departments, I know a little bit of pondering and formulating and weighing and considering and this and that - memory, also relation with feeling - I've mentioned it several times - until you come to a little ~~certain~~ corner and there is a piece of machinery. It's not used; I would almost say it's dilapidated. But it is covered up. Still it cannot be started, and all the rest of the machinery in the brain keeps on running and is being oiled every day. But these little pieces of machinery have a certain function which used to be and have become atrophied and now they are not attended to it anymore because no one

knows what to do with them and there they stand, taking up a little room but otherwise the machinery is there - it's rusty. It is equipped; it is like the other machines. It could actually function; it could actually produce intellectual facts.

But you see, this is the beginning of 'I', not as yet an embryo even. It is like the germ, if you wish to call it sperm, that what is there ready. When a person starts to wish to Work, something in him wants to set that machinery in action. It's in his brain, all the other machines go on and prevent him; lots of noise going on, lots of criticism, no one knows how to run it; he has to do it himself. How he does it, he doesn't know. All he knows is there^{is} something that could be done and he has belief in it and he starts to clean up the little machine and he starts to find out gradually how to make it run. He tinkers. He's really a research man. He starts to find out what is his inner life; he starts to find out that not everything is machinery of the outside world to which one reacts. He's interested in discovery; he wants to create and then use whatever is available if it can be used for that purpose to set it in motion so that then this 'I' can start to function intellectually on its own--in its own way belonging to the atrophied little machinery that used to be there when he was a small little child and then it still functioned more or less, but it got pushed in a corner because all the other things took up too much room and ther^e was nobody really interested, not even the man himself who is the manager of his brain. He looks around and he sees the familiar faces of the one who attends to his formulation department or those who sit there and weigh things and he says, 'good morning, Joe; good morning, Peter', because he knows that. But when he comes to the little corner said, 'what's this, still there; it should have been thrown out long ago.' Untill there is something else that has come into his mind and then he looks twice and for the third

time he said, 'We are going to do something.' That is the determination for a man to create an 'I'. That's the beginning of the embryo; that's ^{is} the period of associating with all kind of things to see how they fit: buying new parts, trying to make old ones do, cleaning them up ^{denying them and} and getting rid of the rust and see what can be done in order to make it run and start it and try it and start it and try it. And you know how it is with an engine that is cold; it just doesn't and it chokes. You give it too much; it's no good - not enough, it's no good. You try it with your hands when you have a crank for an engine. In the olden days, it was much ^{much} more difficult. At the present time, you press a button-buzzer and then there is no connection because the intercom doesn't work.

What is it? One starts to find out how difficult it is even to produce a little light so that the little engine can be looked at. And that constantly when I wish to create an 'I', I constantly have to have my finger on the buzzer or on the knob, the light switch to keep the light burning, to make that 'I' continuous by my continued effort. And as soon as I don't have that effort, there is no 'I' and there is no light, and there is no machinery. Nothing is working, it's all my own. It is not God. It is not me who say I press the buzzer by creating an 'I' and then I, I leave it to 'I' to be there and grow up. How can it? This little 'I' is absolutely useless in the world of the machinery around it. It is as if some old something was found in antiquity, archaeologically discovered, and we're trying to piece a few things together to see what was this for or that for. Did it belong to a previous form of culture? What did they use in that civilization? Look at it. Look at us - we have this and that and all we have to do is to oil it a little bit and it goes like a pianola. But this little piece of junk?

One has to be an archaeologist to become interested into one's subconscious

because maybe there is an old civilization that has perished and maybe it is interesting to find out how they ^{they} did things at that time. What place did astrology have? What place did science have? How much did they know, such old civilizations? And we pull up our nose and say, 'look, we have a beautiful brain.'

The problem is the tinkering; the problem is the perspic--how do you call it?--stick-to-itiveness - perspicacity. ^{If} I want to Work; I have to Work and continue and press that button and then have light and then I can Work. There are several things connected with that if you want to continue on this little metaphor. You can figure it out for yourself what has to be done by a man when he wants to set that little machinery in order and make it run perfectly and then make it run without noise, make it run without words, make it run without ^{proper phrase} little proverbs hanging on the wall, without having a sign, 'Keep it clean.' All of that is inherent in the machine when it ^{once starts} ~~wants~~ fast to function, and when there is once and for all a wish which becomes permanent for a man. When that is there, the whole situation changes; he doesn't have to press the button all the time. But in the beginning, it's up to him completely. He creates 'I' because of his wish; he makes 'I' continuous because of his wish. His effort is not stopped simply because he thinks he cannot do it; he has to do it. Who gives him the wish to have to make an effort? That's quite fundamental because that is before making an effort. That is before one even knows what the archaeology may bring. There is something that has to be there that starts for the wish to create an 'I' - the wish as having life, the wish of wanting this life within one to function properly. I've said this, 'I' is the beginning of a relationship between the mind and the heart, that conceives it. And such moments of unity between those two are so seldom. They are affected in ^{the} a state when one is in love because then practically everything has become one

for a person and when that love then touches the potentiality for a person which is now above him - that is what he can look at as potentiality wishing for growing up towards the sun, then he will wish to Work.

That is how it starts; the realization is that one is in that state of loving and affection and wishing in that way to share one's life to see where perhaps it may be needed and perhaps where it is gradually dying out, still to give because one is fed from some other place for oneself one need not worry because aliveness, when once recognized as life, will never fail. The realization of eternity of life within oneself also will make one Work on oneself. At such a time one realizes how life is bound and that as a man you cannot allow. This is the reason that people wish to Work. That's the reason they want to come to little groups to find out, and you have to give them food; you have to tell them quite honestly what is what and what is involved and simply and tell them clearly, 'here, this is Work; try that.' See what you can do; it's all up to you. Make conditions so that you have to respond; create them in advance so that you are reminded. Put a knot in your handkerchief; put a wet towel in front of your bed. Put a book somewhere so that it bothers you under your pillow. Why not little bits of rememberings - some kind--little bit of memento, a little bit of something somewhere like a thorn in^your flesh or like a hair of a hairy shirt or like a chance remark of an enemy.

One must use it and much more constantly and much more with Work on your lips and much more trying to become one with Work and much more willing to take opportunities and to make them fit. Every once in a while when I talk about the fitting of shoes, you take it when you think it can be of use; but many times it is not a shoe that you have, it's just a little sandal and, you know, you lose it much easier and then where are you, because you have no hoofs and you need for

a little while protection and a shoe that fits comes from an opportunity for Work. That is where you need it, not when things are 'roses, roses', but not to forget we are here on Earth to have to suffer and to work for freedom and to try to find for oneself where is this in my brain, where is this in my heart because there are are sections in one's heart also which are not used enough. But when the state of excitement as a result of a feeling starts to enlarge your heart, then there is room for something else to exist and to keep your heart going by being properly equipped to keep it as blood stream functioning first in your physical body, later as Kesdjanian body furnishing Hanbledzoin. What is Hanbledzoin? It comes from yourself and it is blood and it has wisdom. It has to be manufactured in the little plant up in your brain; it has to be sent to your heart for distribution; it has to have the force of your heart to send it through your Kesdjanian body.

John, did I hear it?

SIDE TWO

The DO-RE-MI of your feeling body is not enough for Hanbledzoin; Hanbledzoin is not of this Earth. It is a planetary substance, and it belongs to that level; but it can be manufactured on Earth by those who know, and it is to be manufactured when there is a building of a Kesdjanian body above the FA of the octave. It can only be used for that kind of permanency and then it is the heart which has to function in such a way that ^{it} you might say ~~it~~ doubles up by the continuation of blood giving it for the physical body; and starting with this form of food as Hanbledzoin, like a liquid very similar to blood, very similar to hemoglobin. You understand when I use that term how close it is, perhaps you know, to chlorophyll of the plants, the life-giving substance. This is what Hanbledzoin gives to the Kesdjanian body. This is what is the necessity of being in a state, we call it 'puff', that is Mars, ready to fight, to be equipped - not fighting, because fighting would mean destruction. But ready to fight means to be ready to

use the energy for the purpose for which it is designed, which is not fighting but it is for the need of creation.

In that state of Mars, one fights for one's life and finds one's life in the creation of the continuation of one's feeling body going over into a Kesdjanian. The regulator for that kind of activity is your conscience; it has to be very close to your breath. Your breast--your breath must tell you what your conscience wants to say. When Hanbledzoin starts to develop Kesdjanian body, Kesdjanian body does not need the ordinary body any more, and it will find by means of that the road towards infinity. This is where the accent is going to be placed and gradually one wants to find out where 'I' should belong and to what extent and what one can do for the creation of that in giving then an 'I' a chance, the discovery that the little machine^s can make a substance unknown to everybody but which is simply by its presence in the part of the brain where the different glands still existing but also atrophied, not having worked for quite some time, will start to produce certain chemical substances which will form Hanbledzoin.

I've explained it several times, the difficulty between the brain and the heart and they have to go through the neck and the difficulty in trying to make a path or a road and that what sometimes crystallizes out on its way, not as yet sufficient for the building of the Kesdjanian, but sufficient to indicate like a milestone that what really is a sign of having Worked on oneself.

So here is our Work, again and again the same thing, again the kind of encouragement that you keep on feeding your inner life, that you have to know the direction of where to find the right kind of food, that you must be intelligent about it, that the clarity when a question is asked all the time must be to the point as an answer without necessarily saying that is not Work. Tell them it is not as yet what is needed and the emphasis is quite right - 'twas very well talked about last night at the meeting. 'I', the creation of that, but not necessarily agreeing with them all the time. Don't be afraid of telling a person they are

on the wrong road, but you must immediately give them a substitute that where they are they can link it up so that then by means of a detour they can reach the right road. You cannot break down their particular desires; whichever way they may have gone they're represented for them in aliveness, and you have to link it up with that. But see it in a different way. Introduce the word 'not to be bound', or 'freedom', or 'impartiality'. The difficulty of such words is we use them a little bit too much like stereotype, just the kind of thing that is too much a cliché already. Try to describe ~~to~~ them, tell them about 'freedom', because freedom is impartiality. When you tell about acceptance of oneself, it is already that freedom. The reasons for the freedom is necessary to have a bird's-eye view over that what is the body in order to be able to tell the body what really is right. You will not know it when you are in the midst of the multitude who's the cause of the consternation. You have to be a little bit above like a helicopter telling you about traffic. You won't know it when you sit in the car and get stuck on George Washington bridge; but someone up there, he can tell you.

We have to be there; at times one can be there. At times when this particular Kerdjianian body can start to function. You can be free at times; you can actually at such a time be as if in an objective faculty situated away from you and say to yourself, 'Look, this body; it walks.' ~~Not all~~ ^(~~the~~ ~~up~~?) But all the different things that they bring up, making it so difficult. Why? Because you love to philosophize a little bit and all of us want to do it, I know - I've done enough of it. When Orage talked in the beginning, 1924, and then explaining; he would just say, "You see, here I am and here I walk". And he would walk to the door and he came back, and he said, "That's it, that's Work." And of course, we didn't know. He said, "You see, you walk; is there something that you could realize, that also could exist and actually could become aware of you as you walk. No more than

that, no philosophies. I've probably cluttered you up a great deal at times with certain theories or perhaps ^{even} with indications; it's not that they were not truthful and it's not that they were not in ALL AND EVERYTHING, I don't mean that, but simply made it a little difficult to start to continue and to distinguish the difficulties and to take them apart to see simplicity in Work as one sits and then gets up and sit down and do it early in the m rning and ~~don't~~ make a fuss about it. And if you want to do it and you have forgotten, go back; if you get out of the door of the house and you go to your car, ^{and you get to the car and} you ~~are~~ ^{have} forgotten, go back to the house. What difference will it make? And then you say, this time I wish my 'I' would walk with me and that you do, you try. No fuss, no twisting too much of yourself in all kind of configurations and making it so difficult. It's only good every once in a while to understand what is this kind of a faculty that perhaps could remain in existence without the help of my eyes, my ordinary eyes; and then, of course, you go through all kind of contortions because you have no associations with ~~it~~ ^{them}. But those are good things, they are—they belong to the tinkering with a little machine to get it going.

It is so terrible when you start it and it doesn't want to start; and whatever the reasons may be, and to ~~sure~~ not to give up hope. Why? You see you can imagine - I say it this way - you can imagine that you're home, you have to get a doctor. Maybe, you know I've talked about it once in a while, someone is very sick, you want to--have to get a doctor. It's cold and your car won't start and there is no telephone. What state are you in? You see sometimes you will fall down in the attempt of cranking up an old Plymouth, like in olden days when there was no self-starter, no pressing of a button, when you would have to jack up the rear wheel in order to give it a little more traction and put it in gear and then--^{and} ~~then~~ you would ^{stand there and} ~~have to~~ bend over and over and over and over, and you take out the spark plugs and you put them in the stove to heat them a little bit

and then run out with them and put them back in the car and then try, hoping that this time... What is the aim? To get the doctor, isn't it, and to try to be there on time. You see, sometimes one has that idea - where is it that ^{I find} a doctor for my psychological ills, what will I have to do because I know I don't know what to do and I've got to get somewhere in order to save my life, someone's life because I need it, I want to live. And then I have a terrible time when all of that, that effort, and no result and no result; and I want to work. ^{And} ~~I know~~ 'I', and I want to get information and I make it so difficult and I'm at fault but I don't know it because I'm ignorant and I keep on tinkering with that little bit of something that I hope will grow out in time to help me, so help me God, and I want to bless it. And I say, please do, please start.

I've said several times, Work every once in a while has to come to that kind of a level within you that there is a desire, ^{that the} ~~there is a~~ wish to save your life. This is what Gurdjieff means, "Life is only real when I am." You see, when you're 'I am', 'I' saves your amness; it belongs together and you can emphasize it, but only real when 'I' - that is the totality of me becoming 'I', that is that totality of amness changing so that it can function on a higher level - the totality of myself as I am personality and everything, organs within, all the different things that now belong to me to start to change, the vibration rates, to chart-- to start to change the density into a lighter one so that even by itself, wings may not even be needed because if the density is so light the law of gravity of the Earth cannot keep me any longer. It is that problem that one has to face every once in a while and at times you pray for it, at times you drive home and you sit in the car before you get out of it. Sometimes before you want to fall asleep, try to remember. Don't do everything just in a hurry - take your time. But all the time when you go slow - what for? Only for one reason, only to make an attempt because of such slowness that you are reminded all the time trying to see what is there that I can make that is objective to me. The emphasis is all the time on that what I wish to become, not what I am. What I am now has to be

changed into what I wish to be, but I have to put my aim that far so that I can actually, you might say, I won't be bothered by what I am so that I can honestly say I can accept myself as I am.

Life is only real as I am, in the way I am without any criticism, without any wish, take it - life is eternity. I say it is that reality and he says that in the third series in which he describes a few things of how to Work or what experiences he has had and ^{what} ~~which~~ he ~~has~~ suffered and ^{where} ~~which~~ he at a certain time also written up in the book was ready practically to give up - what he has gone through. That is why he could write in a human way about Beelzebub and Hassein and Ahoon; that is why he could write on certain pages as if you see him writing it, as if you are present and look over his shoulders, and you ask Mr. Gurdjieff, how did you know, and he says because I am Beelzebub, and of course that I know, many things I know, many things I don't, but when I Work and try to work out, thinking constantly about what I don't know and use what I do know and then having hope and faith in my knowledge and becoming positive regarding that what I have accepted gracefully and gratefully that that what is now past me because it has done its duty and I can leave the form alone because the realization of life within that form was that what carried me to the next form. I leave my old questions when they have been answered but I go forward towards new questions to be answered with my life. That is what carries me, not my associations, not my brain - only creation in the brain or creation with my heart, sometimes stimulated by Karatas as an idea, by that what I feel, every once in a while, so deep that my breath is taken away.

That is why I say you have to find your new life - the renaissance for yourself, you have to know where to place your old life. You have to keep on Working, pressing the button for your 'I', so that 'I' can continue to shine and give you light that you will know what to do with your conscience when that is in trouble and say, tell me, I have force, which direction I cannot see, where's my 'I'; give me light.

You see we continue to talk the same kind of a way all the time, every time I feel it is so necessary to tell you in reality what I believe in. After all, it is Tuesday. After all, you come a little bit of a way and you want to take something with you. What will you take tonight? How can you Work? How can you become simple? How can you digest all the things of ordinary daily life and extract from it that what ^{will} ~~can~~ carry you ^{over} ~~in~~ to the next day?

You can say your breathing - It will continue ^{during} ~~into~~ the night. Your mind will not and your body won't. But the breathing, belonging to something else not only the maintenance of your body. Breathing for me is so close to conscience; I know from my breath where my conscience is and how it functions. I know that when my conscience is affected my breathing changes. I also know that when I really have a wish to Work, I have difficulty ~~X~~ keeping my breathing the same. It is so closely connected with the formation of the feeling body. We know it comes in at the MI up in the head; when it reaches that to go across the FA to the back of the head, the FA bridge of a man, at ~~that~~ time air enters when the food has come up to MI. DO-RE-MI and then the air helps it ^{to} go across and form after FA intellect, emotion, and sex- higher intellect, higher emotion, and real creation. Air can help; air must be there to keep you going. What is needed to extract from air, that what you can use for building higher being bodies - Kes-jdanian first, then your soul. Prayer will help you, sitting quietly can help you. Try to realize what you are, to accept it, as you are, to take it. There you are with your body, sit for a little, then get up and walk and do and don't be afraid - just keep on. Whenever you suffer, Keep on working physically, just busy. Don't allow your thoughts too much; just keep on doing this, that - a little bit here, a little bit there. But do it, don't think about it. Lift up a chair; put it somewhere else. It doesn't matter. Take off your shoes; put them on again. Go out to the car; come back. Walk around. Do whatever you can, but do.

Use your body for that and your mind to tell it and your feeling will give you your equilibrium in time. Your feeling will help you to select out of all the different forms of energy which belong to your emotional center. Finally select that what can be of help and to extract from that what ^{is} ~~can be~~ there what can continue with you across the threshold of your own death on Earth. That will be the selection which then will enable you to finish your Kerdjanian body up to its own SI-DO and all we wish at the present is to go as far as we can across the line into no-man's land and truly 'no man' in the sense we know it. It is harmonious man's land. It is there where we find the treasures of antiquity and that what is hidden from us in infinity.

Have a good week.

End Tape

Transcribed: Roberta Bluestein
Rough: Laile Amo
Proof: Vicki Mitchell
" Shelley B.